

GENUINE and SECRET
MEMOIRS

RELATING TO THE
Life and Adventures

OF THAT
Arch Methodist, Mr. G. ^{Whitefield} W--f--d,

LIKEWISE,
Critical and Explanatory Remarks

Upon that INIMITABLE PIECE, intituled,
GOD's Dealings with the Rev. Mr. WHITEFIELD

Wherein is likewise prov'd (by his own Words)

That he has had pretty large Dealings also with Satan;

The Whole Interpersed with Observations Instructive and
Humourous.

Collected and Published by a Gentleman of Ox-
FORD, for General Information.

And Necessary to be had in all Families, as a Preservative against
Enthusiasm and Methodism.

O X F O R D :

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W. Musgrave.



T H E

INTRODUCTION.

I Confess, that I cannot wholly acquit myself of Presumption, when I consider that I, who am but a profane Laick, and nursed up in the Highways of Error and worldly Reason, should dare to intrude myself into the Recesses of Faith, and speak of Mysteries so incomprehensible as the following. The Reader will, doubtless, be solicitous to know, whether it were by any particular Call or Inspiration, that I engaged my Pen in these Annotations upon the Life of that faithful and beloved Apostle, Mr. G——e W——d, written by his own Hand, on Board the *Elizabeth*, such may be informed by these Presents, that tho' I am proud of the Title of Mr. W——'s Expofitor, and willing, like other Writers, to preserve the Dignity

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nity of my Employment ; yet do I hold myself to be moved to this great and stupendious Enterprize, rather by my own natural Charity and universal Benevolence to Mankind, than by any immediate Impulse of the Spirit, commonly called *Inspiration*. I observed, that none, or at least a very trifling Part, of my Author's Time and Entertainments, had been spent with mere Mortals ; that he had had the Advantage, in his earliest Days, of conversing *tete a tete*, and contracting a Bosom-Intimacy with a Spirit, which others, even in their riper Years, have but a distant Knowledge of, or are acquainted with only by bare Hearsay. These abstracted Conversations with the immaterial Beings, are certainly of too sublime and concealed a Nature, to be thoroughly comprehended by his Disciples and Followers, who are the Persons for whom he chiefly wrote ; and are well known to be the most senseless and illiteral Part of the human Species : And I will be bold to assert, that there is one mysterious Fact, made mention of in the Stile of *an abominable secret Sin*, which, tho' it hath been much controverted by the Devout and Inquisitive of both Sexes; yet
hath

hath it not been so deeply penetrated into but that the Consciences of several scrupulous Christians are still left in Uncertainty. This Fact, as well as many others, I have, thro' my profound Knowledge in the Metaphysics, so disintricated and displayed in the following Sheets, that I am persuaded the meanest Capacities will be no longer at a Loss; and certainly all true Believers of the *modern* Doctrine, and particularly the *beatified* Sisters of the Foundery in *Moorfields*, will receive much Comfort therefrom.

ANOTHER Reason, and that not the least cogent, which invited me to appear in Print upon the Occasion, was the Detriment I feared the good Cause might sustain, thro' the Want of a proper Person to expound and expatiate upon so considerable a Part of the *new* Scripture, as the Life of its *Apostle*: As also the Disgrace which might accrue to the Apostle himself, from such Neglect and Indifference; being passionately desirous to wipe away from these Realms, that shameful Reproach of not giving Honour to a Prophet in his own Country.

PROPHETS and Apostles of all Ages, and all Religions, have had their Expositors and Commentators ; a Prophet without his Interpreter, is in some Sort no Prophet at all ; they serve to midwife into the World the Revelations of the Inspired, and to deliver them, as I may say, of their Meanings ; and if I, tho' altogether inadequate to the Work, have, for want of one more worthy, taken upon me the friendly Office, I hope to be neither censured nor envied for it.

IF those who may approve of my good Intentions, should, however, imagine they appear too early, and should object, that it is uncommon and unscriptural to explain upon an inspired Writer, during the said Writer's Pilgrimage in the Flesh ; I answer, That Mr. *W——d* may not improperly be said to be in a State of Mortality with respect to these our Northern Climes ; since, as I am credibly informed, he has long since taken his last loving Farewel of the *Saints* and *Elect* in these Islands ; and that having fully executed his Commission, and compleated his *Collections* here, he is determined to waste the Remainder of his Sand, in scattering the

the holy Seed among the Brambles of *America*. And here I cannot but request the compassionate Reader to join with me in bewailing the deplorable Estate of the poor Nations that surround us; how shocking it is to think, that, amongst the Millions of unhappy Souls that inhabit those vast Regions, there is not one of them in a Condition to be sent to earn his Penny in the *new-cultivated* Vineyard: For I have received such incontestable Proofs and Convictions of our Apostle's Zeal and Attachment to the Work, that I am certain, if one single Blade only, had been ripe for the Harvest, neither the Prisons of *France*, nor the Fires of *Portugal*, could have deterred him from gathering it.

BUT I am happily diverted from these gloomy Reflections upon Foreigners, by the delectable Prospects which open upon me here at home, where the Business of *Regeneration* has been so successfully carried on for these three or four Years past, that the Reapers, instead of complaining for Want of Employment, may rather be said to have worn out their Sickles in the Field. And I beg leave to observe in this Place, that the Fictions of our Poets and Orators,
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in their Panegyricks upon this our Island; are now literally verified and come to pass; since the raising up so great a Prophet, upon this otherwise contemptible little Spot, does plainly evidence it to be, in a very peculiar Manner, the Favourite of the Almighty.

SEVERAL other Causes might be produced to justify this early Intrusion of our admirable and useful Treatise; but the chief and cardinal Reason of all, is my constant and religious Sense of the Uncertainty of human Life and Fortune: I considered, that it were more than possible, that some unforeseen Sickness or Disaster might suddenly dissolve this feeble Frame into the Dust that composes it, or perhaps so incapacitate me in Mind or Member, as totally to deprive the World of the singular Benefit it is about to receive] from these my Labours: And, indeed, as the divine Penman, whose Writings I expound, *awaked* much later into the *Flesh* than myself, I cannot but expect, pursuant to the Order of Nature, to *sleep* before him. Such Misfortune were the more to be lamented, as I imagine myself to be the Person, picked out from the Multitude, by the Finger of
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of Providence, to execute the great Work I am embarked in; and I find the Theme so prodigiously to flourish and improve under my Hand, that tho' I at first said, I was only acted by mere natural Motives, I think fit here to recal my Assertion, and to declare, that I am most *powerfully inspired*.

WHATSOEVER the censorious World may think or say of these my Endeavours, it is no small Comfort to me, that I can lay my Hand upon my Heart, and be conscious of having used all human and lawful Means to procure what Lights were necessary to qualify me for the high Office I have undertaken: Heaven and my poor Jade only can witness, how many weary Miles I have travelled, and what Hardships I have endured, in order to overtake Truth, and confine it to the few Pages before us. Not satisfied with consulting here in Town, the *W*——s and the *H*——s, the faint Imitations of their inimitable *Original*: Thou *Gloucester*, O Blessed above all Cities! beheldest me in thy Streets, bespattered and fatigued, searching out with indefatigable Industry, the most trivial Circumstances of the Life of thy Ornament
and

and *Apostle*: Nor did the Hints and instructive Relations I here received from the most courteous of all School-Masters put a Check to my Enquiries; I stopped at *Oxford* in my Way home, and sojourned nine Days at that Seat of Erudition: Here I met with very great Helps and Forwardings, from the free and unreserved Conversations of some of the worthy Fellows of *Pembroke College*, who were pleased to impart to me, over a Dozen Plates of their Belch, many remarkable Passages in Mr. *W——*'s Conduct during his Residence amongst them; for which their generous *Dealings* with me, I take this Opportunity to return them my hearty and unfeigned Thanks. But being resolved to penetrate into Matters which I judged might be yet more closely concealed, and knowing that the most private Occurrences of Man's Life are often transacted between the Sheets, I made my Applications to his Bed-maker; with whom, as I knew the Sex to be most communicative in their tenderest Moments, I so far wrought, as to obtain for a Silver Three-pence, and two Ounces of Tobacco, a full Possession of her Person, and every Thing it contained; and tho'

tho' I now labour under the Inconveniencies that Conversation procured me, and my Surgeon assures me I am still like to labour, yet do I suffer the *Persecution* with Pleasure, as it has been a Means of supplying me with Helps, which I, and consequently my Reader, must otherwise have been deprived of: Now, tho' the Generality of unthinking *Worldlings* may be inclined to brand these my last mentioned Efforts with the odious Titles of Sin and Sensuality; yet, as it is obvious they were transacted for the sole Benefit of the *new* and *true* Religion, those who are *deeper* in the Gospel will acquit me of all carnal Imputation.

THUS, courteous Reader, thou perceivest that I have spared neither Pains nor Cost to make myself Master of my Subject, and to obtain for thee all the *Lights* and *Advantages* I was able: And since my Views are wholly disinterested in the Undertaking before us, and that I seek neither sordid Lucre, nor worldly Applause, but only the Instruction and Edification of all true Believers, I hope to be able to prosecute it with *Power*.

T H E

Expounder Expounded.

S E C T. I.

THAT we may enter upon our Enquiries with due Justness and Decorum, it will be necessary, first of all, to examine the Title Page: And here I find that the World has been saddled with one of the grossest Absurdities and Impositions that Folly or Impudence could invent. For the Work is there intitled, *A Short Account of God's Dealings with the Reverend Mr. G——e W——d.* Now it will be evident to any one who will peruse this Pamphlet, that God's Power or Influence were so little exerted over Mr. *W——d*, in the Course of his Life, as here related by himself, that his Book is nothing but a continued Account of his
intimate

intimate Union and Correspondence with the *Devil*; and ingeniously discovers, that he was advised and controuled by him, in almost every Action he undertook. I am far from imagining that Mr. *W——d*, who had an University Education bestowed upon him, could be guilty of so great a Solecism in Letters, as not to give his Book a Title, from the major Part of the subject Matter contained in it; and therefore I shall not hesitate to fix the Fraud or Blunder upon *J—s H-tt-n* the Bookseller, or his Printer, Mr. *Str-b-n*; and, indeed, if the World were but sensible how much we Writers are perplexed and misinterpreted by the Villany and Ignorance of our Booksellers, both Mr. *W——d* and myself should not fail to partake of its Pity. This Stumbling-block is, however, now happily removed by me; and the Book will, in its next Edition, be intitled as its Reverend Author wrote it, or designed it, viz. *A Short Account of the Devil's Dealings with the Reverend Mr. G—e W——d, &c.* And to demonstrate further to the Reader, how prodigiously Error, when once it is generated, will extend and diffuse itself, we have only to pass on to the Introduction,

on, where the same pious Fraud or Mistake, is continued to a Degree, which makes the Work unintelligible, and even self-contradictory. I shall illustrate this by a Quotation or two, where, by changing only *one Word*, the Sense and Meaning will be just and correspondent. “ Altho’ the
 “ following Account of what *the Devil* has
 “ done for my Soul, will, undoubtedly,
 “ be differently judged of by different People; yet, since I believe a single Eye
 “ to *the Devil’s* Glory moves me to write,
 “ and I find myself much pressed in Spirit to publish it at this Time, I am not
 “ in the least solicitous about the Reception it will meet with in the World.”
 Again “ Further, as *the Devil* has been
 “ pleased of late to call me to a publick
 “ Work, I thought his Children would be
 “ glad to know how I was trained up for
 “ it.” Again “ As I have often wished,
 “ when in my best Frames, that the first
 “ Years of my Life might be put down
 “ as a Blank, and had no more in Remembrance, so I could almost wish now to
 “ pass them over in Silence; but as they
 “ will, in some Degree, illustrate *the Devil’s Dealings* with me in my riper Years,
 “ I shall

“ I shall, as I am able, give the following
 “ brief Account of them.”

Mr. *W*——*d* has also, in his Introduction, this Sentence ; “ Tho’ some may
 “ think this had been as well deferred ’till
 “ after my Death, or wrote by some other
 “ Person, yet I thought it might be more
 “ beneficial, and be better credited, if
 “ wrote with my own Hand, and published
 “ whilst I was yet alive.”

I well know how hard a Thing it has been reckoned for a Man to speak of himself and to tell Truth ; Self-Love and Self-Interest, are two such diligent Prompters, that the Pen is apt to run almost of its own Accord, into the Syllables they dictate. For this Reason, when Persons have chosen to be the Recorders of their own Actions, such Records, far from being the better credited, have constantly been received rather as Tales and Romances, than authentick Truths. Let not this, however, be the Standard to measure by at this Time ; for the Reader will perceive, when he advances a little further into this Discourse, that my Author’s Glory lay not so much in skreening or extenuating his Crimes, as in exposing them in broad
 Sun-shine

Sun-shine to the general Notice of the whole World. If, therefore, Mr. *W——d* should think fit to lay before us any of his dark Doings, or to assure us how great a Villain he has been, we may as confidently believe him, as tho' the Thing had passed before our Eyes, or Arch-Bishops had sworn it.

HAVING settled these very important Points, I proceed next to the Life of my Author; who is pleased to open his first Section with an Information, that he is abstracted from the Loins of the worthy Person who kept the *Bell-Inn* at *Gloucester*. And here I cannot but observe with Reverence and Surprize, what a Complication of Mysteries seems to have been formed and lain concealed under the outward Sign above-mentioned: For, first, the *Bell* is certainly a Symbol of Renown, and is significative of much Noise and Rumour in the World: This may very naturally be applied to the Person of Mr. *W——d*, whose Fame is so happily enlarged and dilated thro' either Hemisphere. The *Bell* is also well known to covet Exhaultation; as well as by its Emptiness and Hollowness, to call and collect God's People together:
Here

Here I think again the Relation is obvious. In effect, were I determined to enumerate all the Emblems and Allegories of which this *Bell* and its Appurtenances (for the Clapper too has its Meanings) is susceptible, I might here set up my Rest, and seek no further for a Subject. But this I shall postpone to a Time of more Leisure and Opportunity, and hasten to the Explanation of another very material Circumstance, which I find the Generality of Readers have overlooked, but which certainly deserves our most serious Regard and Attention.

EVERY one who is conversant with ancient or modern History, has frequently read of strange and supernatural Signs and Prognosticks, preceeding or accompanying the Births of eminent Genii, or such as seemed to be produced by Providence for the Execution of great and wonderful Designs; *Hecuba*, the Mother of *Paris*, dreamed that she brought a Fire-brand into the World; *Lewis* the XIVth of *France*, and our own *Richard* the IIIrd, were born with Teeth; Mr. *W——d* did not come into the World without some of these Tokens and *Forebodings* of his future Importance,

tance, for he himself assures us (*Page 8*) that his Mother had the *Gripes* for fourteen Weeks after she was delivered of him. He calls it, indeed, by the general Term, Sicknefs; and I wish he had been more particular, since it would have saved me the incredible Fatigue I have been at, in bringing this abstruse Matter to Light. Nay, the Publick, and myself, must still have wandered in Uncertainty, but that by a most propitious Accident, I happened to purchase for waste Paper, the very File of the Apothecary, who administered to Mrs. *W*——d in her said Illness; which being perused by an ingenious and learned Friend of mine, who is of the Faculty, and a Licenciate of the College in *Warwick-Lane*, he has pronounced from the great Number of Carminatives there prescribed, and particularly from Two Dozen of Turpentine Clysters, that the Patient's Distemper could be no other than the Cholick.

THE Nature of this Gentlewoman's Disorder, namely, *Wind*, was, I affirm it, a double Emblem, or, as a grave Author has it, a Type with a Pair of Handles, both of the Doctrines which her Son was to deliver, and the Place they were to be delivered

delivered in; and we have accordingly beheld him upon the Hills and House-tops, mounted up upon his aerial Throne, with Wings displayed like another *Æolus*, belching out his divine Vapours to the Multitude, to the great Ease of himself, and Emolument of his Auditors.

My Author has also condescended to acquaint us, that his Mother was induced, from the foregoing Circumstance, to expect more Comfort from him than from any other of her Children; and I have so high an Opinion of her dear Son's Duty and Regard for her, as not in the least to doubt but her Expectations have been answered, and her Pains most comfortably rewarded, out of those extravagant Collections which have been made in all the wealthy Cities and Towns throughout the Kingdom. And surely, if some Part of that immense Sum, which was given to the *Orphans*, was, by no unnatural Translation, transmitted to the *Widow*, Mr. *W*——d did it with no other View, but that this his Mother's pious Reflection of him might be fulfilled.

THE next Period is so extraordinary an one, that I shall recite it literally from my Author. "This" (*viz.* the large Hope his

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Mother

Mother had conceived from having the Gripes) “ with the Circumstance of my
 “ being born in an Inn, has been often of
 “ Service to me in exciting my Endeavours to make good my Mother’s Expectations, and so follow the Example
 “ of my dear Saviour, who was born in a
 “ Manger belonging to an Inn.”

Mr. *W——d* has discovered himself to be Master of an exquisite Genius, and most elegant Turn of Thought, in that beautiful Parallel he has here drawn of himself and his dear Saviour; and there is such an exact Similitude between an Inn belonging to a Manger, and a Manger belonging to an Inn, that I can scarce believe it could possibly fall out without the immediate Interposition of Providence.

SOME indeed there are, as Merit never wants Detractors, who pretend that there is as just an Analogy between a Man and an Horse, as between the Chamber of an Inn and a Manger in the Stable of it; and their Ill-nature has carried it so far, as to measure the Disparity between a Stately Hostess, who is delivered as one may say in Pomp, in the best Room of her House, surrounded and attended with
 her

her Neighbours and Servants, who are perpetually animating her with Hopes, or chearing her with Cordials; and the forlorn State of a poor Stranger, obliged to creep into a dirty Manger, and there drop her Infant, destitute of the least Assistance, or even the common Necessaries which Women always require in those Cases. These Objections, as they proceed from *Cavillers*, will have no Weight with unprejudiced Readers; tho' I cannot but say, that to strengthen the *Mystery*, and frustrate all Exceptions, I could heartily wish that Mrs. *W*——d had, a few Minutes before her Delivery, been removed into the Stable.

THERE are another Sort of Objectors, whom I am afraid I shall not so easily shake off; these exclaim that our Saviour was positively not *born* in a Manger belonging to an Inn, that the Asserter of such a Falsity to our Lord's Dishonour, is a Scismatick, if not an Infidel; that the Foundation of the Christian Religion is undermined by it; in brief, they are for lighting up the Faggot in a *Warry*, and call aloud for the secular Arm, to rid them of this blasphemous Heretick.

I cannot deny but these dangerous Clamours, against the Person whose Writings I defend, alarmed me greatly; and I flew with Precipitation to the Text, in order to confute and confound my Antagonists; but had the Mortification to find, that neither *St. Luke*, nor the other Evangelists, speak one Word in our Behalf. All that I have to alledge then, is this, that either the present *English* Version of the New Testament is erroneous, and the Gospels were read by my Author in their original Greek; or else, which I think is the more likely, that *H-tt-n* the Bookseller has actualiy been bribed by Mr. *W——d*'s Enemies, to foist in this false and ridiculous Paragraph, in order to depreciate him and his Writings in the Opinion of wise and good Men.

AND now passing over in Silence his more infant Years, Mr. *W——d* and I take each other by the Hand, and make a long Jump into that Stage of his Life, where Reason beginning to shine out, the Plants put forth its Blossoms, and the Fruit is discovered for what it is.

THO' Mr. *W——d* tells us (at the Bottom of Page 8) that he and the Devil had before some slender Knowledge of each other;

other ; yet it is about this Time that their first Acquaintance may be said to have taken Place : Which Time and mutual Benefits have since so wonderfully improved, that the Alliance seems now too strong for almost any Power to dissolve. For this Reason, the Circumstances which immediately follow, cannot be read without Horror and Amazement ; they confess such Variety of Wickedness, such a Concatenation of Iniquity, that I cannot but think I am entering upon the Life of a *Cartouche*, or some *Irish* Cut-throat, rather than of a *Dispensator of the Gospel*. His own Words (Page 9) are as follow, “ I can truly say, “ I was froward from my Mother’s Womb.” This is certainly a shrewd Saying, tho’ it seems a true one ; it will, at least, put the Goodness of my Author’s Memory out of Dispute— “ I was so brutish as to hate Instruction, and used purposely to shun all “ Opportunities of receiving it.” The Reader will observe that good Instruction is here meant ; as to evil Instruction he confesses an uncommon Proneness—“ I can “ date some very early Acts of Uncleanness.” Mr. *W——d* is really too scrupulous ; he had a Habit, I find, of b-sh-tt-ng his Blankets ;

kets ; not of groping his Nurse, as some have falsely conjectured from this Passage —“ I soon gave pregnant Proofs of an impudent Temper.” This Clause of my Author’s Confession I think no one will dare to dispute ; since those Proofs do still remain in full Force for his Justification—“ Lying, filthy talking and foolish jesting “ I was much addicted to, even when very “ young.” The first Article of this Period will also be universally subscribed to—“ Sometimes I used to curse, if not to “ swear.” I have often been puzzled to determine whether an Oath ought to take Place of a Curse, or a Curse of an Oath ; tho’ *Teague*, as I remember, paid a Shilling for the former, and but Six-pence for the latter. Whence one might conclude that the Curse, as enjoying the greater Privileges, is the better Protestant ; and the Preference which Mr. *W——d* here gives it in his Memoirs, absolutely confirms the Preheminence—“ Stealing from “ my Mother I thought no Theft at all, “ and used to make no Scruple of taking “ Money out of her Pocket before she was “ up.” I cannot imagine why my Author should insert this in the Catalogue of his Knaveries;

Knaveries ; Lawyers, as well as Moralists, allow the Crime to lie in the Intention, and not the Action ; and if Mr. *W——d*, in his Visitations to his Mother's Pocket, thought he committed no Theft ; I, a Lawyer and a Moralist, shall make no Scruple to affirm, that no Theft was committed. On the contrary, the plundering his Mother before she was up, is an Indication that he was addicted to rise early ; which, I avouch, is a Virtue much to be commended in Striplings of his Age ; at least, I must, for my own Part confess, *with Shame and Confusion of Face*, that my poor Mother has many a Morning ascended three Pair of Stairs, to the great Hazard of her Lungs, *for which I can never sufficiently thank her*, in order to rouse me from my Nest, at the Expence of a great many Words and some Stripes —“ I have frequently betrayed my Trust, and have more than once spent Money I took in the House, in buying Fruits, Tarts, &c. to satisfy my sensual Appetite.” This Article is so far from being Truth, that I shall presently prove it a spurious and scandalous Interpolation ; for, in a Paragraph sequent to this (Page 11 and 12) he says,

says, " My Mother was very careful of my
 " Education, and always kept me in my
 " tender Years (for which I can never suf-
 " ficiently thank her) from intermeddling
 " in the least with the publick Business."
 Now I need not spend much Ink in demon-
 strating that it was utterly impossible to
 betray a Trust, where no Trust was ad-
 mitted. This is the third Time I have had
 Occasion to rebuke *J—s H-tt-n*, and I hope
 he will take Shame to himself.

SINCE, however, the sensual Satisfac-
 tion of eating Tarts, &c. is glanced at a-
 bove, I shall readily join with the Writer,
 in inveighing against so dangerous a Piece
 of Corruption. And I here recommend it
 to that unwearied Magistrate Sir *J——n*
G——n, that he would be pleased, in his
 next most *learned* and *excellent* Charge to
 the Grand Jury of *Westminster*, which I do
 hereby most humbly request may be *print-*
ed, to direct them to have an Eye to the
 Practices of Pastrycooks, and the ill Effects
 that may attend their Increase in the Su-
 burbs of this great Metropolis. I speak
 it with *Concern of Mind*, that I am myself
 conscious of having been regaled in a
 Pastrycook's Shop, with more Gust and
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Voluptuousness than became a Person who was to render an Account of his Actions; and have so far improved upon the Sin, as to bite off the Corner of a Cheescake for the Sake of the pretty Fingers that pinched it. Nevertheless, as I do, from the Bottom of my Heart, acknowledge and repent me of the Transgression, I have a strong and lively Hope that it will be forgiven me.

BUT to proceed, “Numbers of Sabbath” baths have I broken, and generally used “to behave myself very irreverently in “God’s Sanctuary.” This surely is one of his darling Sins, and it seems impossible for him ever to leave it. We are all sensible, that for this Reason only, viz. his irreverent Behaviour in God’s Sanctuary, it was thought proper to turn him out of it: After which, he betook himself to tell his *Tale* in the Fields; where the Novelty and Whimsicalness of the Thing, drew together vast Multitudes of the Rabble from all Parts: These, in their March back, committed such Devastations in the Farmers Grounds, by breaking up Inclosures, trampling down the Grain, pilfering Turneps, &c. that the Estates, for a few Miles

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round

round *London*, were in a manner ruined by them. But if private Property thus suffered, the Publick greatly found their Account in it, from the great Number of travelling Distillers who constantly attended him: For I find, upon Examination, that the Duty of Excise upon Malt Spirits, is increased some Thousands in a Year, since the Necessity of the new Birth begun thus *openly* to be promulgated amongst us. No Wonder, then, if Mr. *W*——'s Congregation behaved in the disorderly Manner above mentioned, when the Power of the *Spirit* was so forcibly exerted over its Members, that much the major Part of them were sent home drunk, either with *Geneva* or *Enthusiasm*.

Mr. *W*——*d* must excuse me, if I proceed no further in the black Inventory of his Crimes; since he assures me (Page 10) that they are more in Quantity than the Hairs of his Head; and so flagrant in Quality, that he can find nothing in himself but a Fitness to be damned: Having, he very ingeniously confesses, broken every one of the Ten Commandments, even from his Youth.

My Author shews himself here exceedingly desirous of painting out and exposing his corrupt Life in the worst Colours it will bear: And it seems, indeed, as tho' he would value himself upon being able, in his Juvenile Years, to vie in Wickedness with the most experienced Miscreants. *Erostratus*, who fired the Temple at *Ephesus*, was, I think, before this, the only Person upon Record, who laboured to have it known to Posterity that he was a Villain: But as we have now a second Instance of this odd Kind of Ambition, the other must be content to divide his Glory. I must observe, however, that this is a Practice quite differing from the Opinions and Precepts of all moral Writers; who expose, indeed, the Deformity of Vice, by Comparison with the Amiability of its Opposite, and admonish Mankind not to sin at all: But yet allow the private Offence to have the least Guilt, because no other is infected by the Example. Why Mr. *W——d* has made use of a contrary Conduct, I am at a Loss to find out: St. *Peter* and *Mary Magdalen*, mentioned in his Introduction, are, I am sure, no Authorities for him; since what is related in

the Evangelists, is by no means by them, but of them ; and perhaps they had been much better pleased, had those Passages been left out. However, my entire Confidence in him will not let me doubt but it was for *Good*.

AFTER acquainting us with several Matters of inferior Moment, my Author comes (Page 11) to this important Sentence, " Part of the Money I used to steal from
" my Parent, I gave to the Poor ; and
" some Books I privately took from others,
" I remember were Books of Devotion." I profess myself quite incapable of discerning, whether Mr. *W——d* intended this Article of his *Dealings* should be placed to the Debtor's Account, or the Creditor's ; the Righteousness and the Iniquity of it, are so blended and interwoven, that it requires a patient and a skilful Hand to separate them : As for the latter, we have already such a Redundance of it, that the saving of this will prove scarce worth our Labour ; but I shall, for my own Sake, be very cautious in collecting and preserving every Grain of the former, as it is from this Article that I chiefly expect Materials for the Composition of a Second Part, an Account

count of which I shall give by and by. Let me, however, take Notice here, that our Laws are very deficient, in not making a proper Distinction between stealing, and privately taking from others; vulgar Opinion, indeed, which is almost ever in the Wrong, makes them to be one and the same Thing; but Mr. *W*——d, I think, very clearly demonstrates, in the above-cited Sentence, that there is a wide Difference between them.

NEXT follows this Paragraph, “ About
 “ the Tenth Year of my Age, it pleased
 “ God to permit my Mother to marry a
 “ second Time. It proved what the
 “ World would call an unhappy Match,
 “ as for Temporals, but God over-ruled
 “ it for Good.” I have ever contended
 that *Marriage*, like other *Evils*, was only
permitted by the Almighty; contrary to
 the Tenets of all Church-Writers, who af-
 firm, that it was *ordained* by him: I must
 own, that I have been generally thought
 to have the worst of the Argument, but
 as I have now so strong an Authority, I
 intend to attack my Antagonists with re-
 doubled Vigour, and doubt not, but, with
 the Assistance of so *eminent* a Champion, to
 drive

drive them all out of the Field. We are told, that this Match, which Heaven had *permitted*, proved to his Mother a very *sad* one, as to Temporals; tho' it was afterwards over-ruled for *Good*: And what might this Good be? Why it put him, he tells us (a Boy of Ten Years old) and his Brethren a thinking, more than otherwise they would have done. *How unsearchable are thy Ways, O Providence!*

As my Author was, in the last Paragraph, at the Expence of his Mother's *Quiet*, if not her *Bones*, set a *thinking*; it follows in Order, that I shew how those Thoughts were employed; but I must intreat the patient Reader to wait for a Moment, whilst I retire within myself, to offer up the Respect and Reverence, which is due to the ancient Foundation of St. *Mary de Crypt* in *Gloucester*, on account of its being the *last* Grammar School Mr. *W——d* ever went to: As also, for that it is the fortunate Place where Discovery was first made (Page 12) of that prodigious Talent of Elocution, which has been since so powerfully exerted, to the *Salvation* and *Diversi-
sion* of Mankind.

HAVING

HAVING discharged this Duty, I hasten to the Cogitations which proved so fatal to the poor Gentlewoman. The following, I think, seems to be the Chief of them; but I will quote the Paragraph, “ During the
 “ Time of my being at School, I was very
 “ fond of reading Plays, and have kept
 “ from School for Days together, to prepare myself for acting them. My Master, seeing how mine and my School-fellows Vein run, composed something
 “ of this Kind for us himself, and caused
 “ me to dress myself in Girl’s Cloaths
 “ (which I had often done) to act a Part
 “ before the Corporation.”

OF all the unprofitable Attractions, by which Youth is subject to be misled, I take this of acting Plays to be the most bewitching; other Amusements become insipid to us by too much Use, but this seems rather to gather Strength from Continuance. When a young Fellow has once commenced Stager, there is no Retreat; he is in for his Life; and the *Roscius* will be uppermost in every Thing he undertakes or pretends to. I cannot better illustrate this Truth, than by the Example which is now before me; Mr. *W——d* had, in his early

ly Days, sucked in the Poison of Applause from the Magistrates and Corporation of *Gloucester* : This infected him for his whole Life ; and accordingly we have seen him, rather than not act at all, erect himself upon a *Cricket* in *Moor-fields*, and play the Part of the *Mock-Minister*, before Multitudes of People, with all the Action and Utterance peculiar to the Theatre. This Farce I have seen him perform so to the Life, that some few of the very ignorant Sort, imagined it to be a Sermon, and were ready to fall down and adore the Preacher. This still added to the Ridiculousness of the Scene, and made one of the most entertaining Pieces of Buffoonry that in my whole Life I ever beheld.

I must not lose this Opportunity of giving a very singular Proof of my Author's good Nature, I cannot call it Gratitude : He says (Page 13) " I must always acknowledge my particular Thanks are due to my Master for the great Pains he took with me and his other Scholars, in teaching us to speak and write correctly."

I say again, that these Thanks are the Offspring of Good-nature rather than of Gratitude ; since we can bring many Places

in

in Mr. *W——d*'s Book, to prove that they were altogether unmerited.

AFTER the Foregoing, my Author gives us a Description of a fore Conflict which happened between Good-nature and Corruption ; in which the latter gained a compleat Triumph. The Consequence of this was, that his Mother's Circumstances being much on the Decline, and *G——r* pretty tractable that Way, he put on his blue Apron and Snuffers, washed Mops, cleaned Rooms, and, in a Word, became professed and common Drawer for nigh a Year and an half. Here he appeared indeed to be acting in his proper Sphere, and there are several notable Improvements in the Profession ascribed to him : He is said to have frothed a Mug of Ale a Tenth deeper than any Tapster in the three Kingdoms ; and to have been the first who soaped the Edges of a Pot, in order to make the Beer retain its Head. He it was who added the third Parallel Point to the double Chalk, by which that Instrument is become infinitely more serviceable than heretofore. He is reported to have been more than ordinarily dexterous in the Art and Mystery of tucking up ; and to him,

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and

and him only, are all polite Waiters obliged, for redeeming the *Coming Sir* out of its late vulgar Tone, and giving it that musical Elegance which it now possesses. In short, he appeared to be so exceedingly well qualified, both by Art and Nature, for the obsequious Employment he had embraced, that I believe the understanding Part of my Readers will heartily join with me in regretting that he did not continue in it to this Day.

BUT, alas! the poor Gentlewoman, his Mother, was forced, it seems, to quit the Inn, in Favour of an elder Son, who had taken to him a Wife; but who consented that his Brother G——e should remain with him as an Assistant. This Incident proves an Introduction to a Piece of Divinity, which, because it is very odd, I shall transcribe it verbatim. “ But God’s Thoughts
 “ were not as our Thoughts: By his good
 “ Providence it happened that my Sister
 “ in-Law and I could by no means agree;
 “ and, at length, the Resentment grew to
 “ such a Height, that my proud Heart
 “ would scarce suffer me to speak to her
 “ for three Weeks together.” Mr. W——d
 has, not without Reason, been accused of
 Impiety,

Impiety, on Account of the extraordinary Conclusion above-mentioned: He has certainly struck a bold Stroke, in making God the direct Author of the ridiculous Squabbles between him and his Sister. There is something so jesuitical in the Doctrine of generating Good, by the Commission of Evil, that I am certain a true Protestant Conscience can never get it down; tho' my Author makes it conducive to no less a Purpose, than the "calling him from
 " drawing Wine for Drunkards, to draw
 " Water out of the Wells of Salvation for
 " the Refreshment of the Spiritual *Israel*." The Reader therefore may depend upon it, that God never in the least constituted or abetted those Broils; and I would have him use the same *Freedom* for this, as I have done for the *Title Page*, and other Places, or it will be out of his Power to make either Sense or Religion of it.

THIS Quarrel, however, was the Occasion of G——e's leaving the Inn, and paying a Visit to his elder Brother, then settled at *Bristol*. There, it seems, he had great Foretastes of God's Love, was filled with unspeakable Raptures, was carried out beyond himself, felt great Hungrings and

Thirstings after the blessed Sacrament ; and, in short, shewed somewhat of a Disposition to break with his old Acquaintance [*Memorandum, more Matter for my second Part*] But, in the Midst of these Illuminations, the said *old Acquaintance* stepped up to him, and whispered in his Ear, This would not last ; and even so, he tells us, it happened ; his Conscience would not suffer him, 'tis like, to bring any Thing out of *Bristol*, which he had not carried there, and so he returned to *Gloucester* full as wicked as he left it. " However," he says, " I had so much Religion" (alias Idleness) " left, as to persist in my Resolution not to live in the Inn ; and therefore my Mother gave me Leave, tho' she had but a little Income, to have a Bed upon the Ground, and live at her House till Providence should point out a Place for me."

AND here, in his Mother's House, it was, that some little Bickerings and Misunderstandings, which had, for some Time, subsisted between him and his old Friend, were amicably compromised to the Satisfaction of both Parties ; and as broken Love, like broken Limbs, grows the stronger

stronger for its Fracture; the *Devil* and *G—e* embraced with more Ardour than before, and swore to each other eternal Constancy.

IN Token that this Reconciliation was unfeigned, *Satan*, in the Over-flowings of his Fondness, instructed my Author in a certain *agreeable* Amusement, which, because it has since taken up much of his Time, and afforded him an *unspeakable* deal of *Comfort*, I shall treat of a little at large.

HIS own Account of it is this, “ Hav-
 “ ing now, as I thought, nothing to do,
 “ it was a proper Season for *Satan* to tempt
 “ me——Evil Communications, with my
 “ old School-fellows, soon corrupted my
 “ good Manners. By seeing their evil
 “ Practices, the Sense of the divine Pre-
 “ sence I had vouchsafed unto me, in-
 “ sensibly wore off my Mind, and I at
 “ length fell into an abominable secret
 “ Sin, the dismal Effects of which I have
 “ felt, and groaned under ever since.”

PERHAPS no Passage, that ever dropped from the Pen of a *sacred* Writer, hath afforded so much Speculation to the Publick, as the *abominable secret Sin* above-mentioned. When a Man is become of so much Importance

tance to the World, as the Reverend Gentleman, whose Writings I am expounding, People will be for remarking the most trivial Occurrences of his Life, and particularly a Practice for which he has expressed so *ungovernable* an Affection. One would think, indeed, that Mr. *W——d* had thrown out this difficult Enigma among his Disciples, that he might exercise their Devotion, and guess at their Progress in the *Light* by their Aptness in discovering it; and, accordingly, it is wonderful to observe how both Sexes have laboured in the Task, and what a Multitude of Expositions have been brought forth.

SOME pretend to have discovered this Sin to be a Defilement of the *Female* Kind, and have taken Occasion, from the frequent Mention of his Mother's Name in his Writings, to judge that his Lodging was not always upon the Ground: But this I absolutely reject; for besides that the Gentlewoman is of an unblemish'd Character, Mr. *W——d*'s Bashfulness among the Ladies is so notorious, that if he had not, by his own Confession, convicted himself of every Sin, among which *Adultery* must be one, I should make no Scruple to
pronounce

pronounce him still a *Virgin*. Others, with a little more Reason, take it to be *Beastiality*. This, indeed, seems to be an Affection peculiar to the *Inspired* of these *last* Ages : Our *North-British* Saints are, I think, frequently caught tripping at it, and Sir *John Denham* has wittily recorded an Instance of it here in our own Country ; nevertheless, this is not now the Case. The Sin of *Sodom* is thought by many to be the Sin here pointed at ; but, as Mr. *W——d* has never discovered any Propensity to Uncleanesses of that Kind, this also must pass for mere Conjecture. Those who come nearest to the Mark, assert, That the Text would imply some very odd Intercourses of a *venereous* Nature, which passed between my Author and his good Friend the *Devil* ; and insinuate, that *Satan* might possibly become a *Succubus* for the Satisfaction of his *Particular* : But I answer, that there is more Reason to suppose his Favours to be of the *Incubus* Kind, since, in their Bed-Correspondence, Mr. *W——d* tells us (Page 38) that the *Devil* was always uppermost.

THESE last, however, are right in the prior Part of their Opinion ; and not
to

to keep my Readers any longer in Suspence, I shall acquaint them, that the *abominable secret Sin*, of which Mr. *W——d* was guilty, is the very same for which Heaven, taking *Tamar's* Part, destroyed the invidious and disappointing *Onan*. What this was, my *Male* Readers will readily comprehend; nor will my *Female* ones, I imagine, be at any great Loss about it; especially such of them as have been blessed with a *Boarding-School* Education.

As the Species of Commerce above-mentioned is generally transacted between a Man and himself, both Agent and Patient being centered in the Individual, I apprehend that Witnesses are seldom needful; nevertheless, as Mr. *W——d* and his old Crony were seldom asunder, it is not to be supposed that the former had all the Fatigue: *Satan* certainly lent his Friend an *helping Hand* towards the Dispatch of the *Sport*, which was some times so vigorously, nay so immoderately carried on, that the poor Patient has been found (Page 18) *bleeding* with the Excess.

THERE is, indeed (Page 21) a Sentence of Mr. *W——d's*, which, I think, puts the Devil's *manual* Operations with him
out

out of Dispute ; for he there tells us, that being in Liquor, *Satan* gained his usual Advantage over him again : “ Which, “ says he, is an experimental Proof to my “ poor Soul, how that wicked one makes “ use of Men as *Machines*, *working them up* “ to just what he pleases.”

THERE is one very material Circumstance, concerning which the World is much in the Dark ; nor is it possible to come at the Truth from Mr. *W*——d’s own Memoirs, or any other Authorities I have been able to consult ; and that is, whether or not my Reverend Author returned the *Kindness* of his officious Friend, and —— the *Devil*, in his Turn : Tho’, as Charity exacts from us the most favourable Construction upon Things doubtful, and as the Gratitude of Mr. *W*——d was never yet called in Question, I shall conclude that the *Benefit* was *reciprocal*. I would gladly have been able to introduce this Fact with a little more Certainty, as I know it would have been very edifying to the true Believers, and would have furnished them with what is much wanted, *viz.* an unanswerable Argument for the Virtue of their Apostle : But as a Christian,

and an Historian, I am obliged to be faithful.

IT is no Wonder, if the unparalleled Industry, with which Mr. *W——d* prosecuted his Delight, produced those dismal Effects he has ever since groaned under: No doubt his poor *Tabernacle* must be reduced to a pitiable Estate, and calls aloud for the Compassion and Assistance of all well-disposed Christians. As for his Soul's Health, it is by no means my Province, I shall leave it wholly to its own Physick; but I must in Charity recommend him for the Relief of his Carcass, to that great Blessing of Mankind, and Flower of all Physicians, Dr. *R——d R——k*, at the Sign of the *Hand and Face*, near *Fleet-Bridge*; the Virtues of whose miraculous *Arcana* have been so often certified under his own Hand, that there is not the least Room to doubt of their Efficacy. Or if my Author's Friend, the *Devil*, should be labouring under the same Distress, and were even so bad as to be in Danger of *final* Dissolution, I will engage, that my Friend the *Doctor*, so universal is his Beneficence, shall, for a very moderate Gratitude, exert his Art to preserve him.

THE

THE sooner Mr. *W——d* betook himself to his Restoratives the better ; it is highly possible that some Female Profelyte, of *comfortable* Endowments, may be prompted to resign her *Body*, as the undoubted Right of him who has saved her *Soul*. We are not ignorant that his dear Brother, and Fellow-labourer, the late Reverend Pastour of *Isl—gt—n*, has employed his Talent to *thriving* Purpose this Way ; and that, having obtained from Heaven a *rich Heiress*, and disposed of his Flock to the *highest* Bidder, he has thrown aside the *Gospel*, and makes use of a more *intelligible* Argument. I know, indeed, that Gold, and the Wealth of this World, are, in the Eyes of Mr. *W——d*, mere Rust and Corruption : Nevertheless, as they are in, his Hands a Means of doing *Good*, he has some times been prevailed upon to accept them. The *Orphans House* is already so plentifully endowed, that to bestow upon it any more, would be rather *Profusion* than *Charity* : I humbly propose, therefore, if Fortune should befriend us as above, that the Lady's Estate may be appropriated to the erecting and maintaining an *Hospital*, for a certain Number of such *methodical Inva-*

lids, as shall have disabled themselves by the above-cited Practice of *Self-Combat*. The three great Offices of the House ; namely, Physician, Chaplain, and Jelly-Maker, may be aptly filled up by the ingenious Dr. R——k, the Founder himself, and his *Mother*. I have now by me, almost ready for Mr. W——d's Perusal, the whole Plan of the Design, with all its Regulations ; which I intend to transmit to *Georgia* by the first Ship which sails with a Convoy.

ASKING Pardon for this Digression, I proceed to take Notice, that Mr. W——d had, about this Time, three very *extraordinary* Revelations. The first (Page 18) he received as he was one Morning reading a *Play* to his Sister : After which, he was impowered to declare prophetically, that God would provide for him some way or other, that he and his said *Sister* could not comprehend.

THE second was by the old Way of *Dream* ; in which he imagined he was to see God on *Mount Sinai*, but was afraid to meet him. This, a certain *Gentlewoman* being acquainted with, interpreted to be a Call from God.

THE

THE third came upon him one Night, as he was going of an Errand for his Mother: An unaccountable, but very strange Impression was made upon his Heart, that he should *preach* quickly.

MUCH Christian Breath hath been cast away in Controversy, to determine from whence these *Revelations* did actually proceed: I shall not presume to dictate to my Readers, much less to decide in a Case of such *nice* Consequence: But as for my own Part, when I consider the Context; namely, what goes before, and what follows after, I am at no Loss, provided there were any Author at all, to conclude *who* he was.

I am here fallen in with a Passage which I imagine to be very obscure, and therefore must request the Favour of one of the *burning and shining Lights* to illuminate. I am told by my Author (Page 20) that he soon made a great Proficiency in the School of the *Devil*; and was in a *fair* Way of being as infamous as the worst of his Companions. Now I humbly conceived, that we had, long before this, by our own Confession, penetrated so deep into the Kingdom of Darkness, that it was impossible for the
most

most nefarious Adventurer to go beyond us. I desire, therefore, that a List of the Names of those Hell-hounds, or Monsters of Wickedness, may be sent in ; as also an Account of what strange and unheard-of Crimes they have been convicted of, that the World may be able to judge who has the *fairest* Title to the Infamy in Question, and if this reasonable Request is not forthwith complied with, I think we have a Right to insist upon our Preheminence.

NOTHING further occurs that may be worthy our Notice, till my Author's Arrival at *Oxford* : It must be observed, however, that the *Devil* had all along been very *kind* to him, and continued frequently to do him the *Favour*, &c.

BEING entered into the College, he behaved there, he tells us, with so much Diligence, and was so handy in his Office of Servitor, as to gain almost an universal Esteem : And this Esteem had probably continued, had he not unfortunately been betrayed by an old Applewoman, into the Acquaintance of one *Ch——s W——y*, then a professed *Methodist* in the University. This Person, it seems, lift up his Hands when they hung down, and strengthened his

his feeble Knees ; but he also lent him some Books, which threw his Understand- quite off the Hinges and rendered him *enthusiastically* crazy. From this Time he began to commit a Thousand Follies and Inconsistencies common to distempered Brains, insomuch, that the Master of the *College* was obliged to take him severely to Task, and at last threatned to expel him. This, it seems, brought him a little to his Senses, but he soon after relapsed into his Extravagancies, and his Friends thought of nothing for him but *Bedlam*.

MAD as he was, however, there was found one yet madder than himself; for, even in his delirious Paroxysms, he had the Fortune to make a *Profelite*; who, it seems, is lately come out into the *Church*, and the *Beatified* are in hopes of his proving a *burning* and a *shining Light*. In Company with his new Convert and several other Friends, Mr. *W—d* tells us, (Page 31) he “*spent many sweet and delightful Hours*. “ They kept their Bodies under, even to “ an Extreme, &c.”

I imagine no-body will be to seek what kind of *Mortification* was practised in this devout Company : We have already sufficiently

sufficiently shown in what kind of Entertainment Mr. *W——d* passed away his *sweet* and *delightful* Hours. As he had now increased the Number of his Friends, it is like the *Devil*, who was before his *only* one, was a little eased in his Services ; and the Society was so generous as to lend him a *Lift* each in his Turn ; or else it was, perhaps, a Rule amongst them for a *new Convert* to — his *Converter* the first Year, by way of Probation or Noviceship ; after which he was at Liberty to convert others, and be — himself. It is surely something of this Nature that Mr. *W——d* would intimate to us, when he tells us (Page 30) that his new Convert was an *Help-meet* to him on all Occasions. These amorous *Orgies*, or Ceremonies, were performed only in their diurnal Meetings ; for as we shall show, the *Devil* always took his Post again at Night, and kept strictly to his *Duty*.

WE come now to the End of the first Section, which concludes with a very *biting* Companion, “ The small Grain of Mustard-seed, *says my Author*, has sprung up apace—It has taken deep Root—It is growing into a great Tree—Ere long I
 “ trust

“ trust it will fill the Land, and Numbers
 “ of Souls will come from the East and from
 “ the West, from the North and from the
 “ South, and lodge under the Branches of
 “ it.” Mr. *W*——d is not ignorant, that it
 is the Property of *ill Weeds* to sprout *apace*;
 Plants of Value are generally of very slow
 Growth, and ask a good deal of Time to
 bring them to Maturity; and therefore
 I think his Observation here might as well
 have been left out, tho’ his Hopes of a
 plenteous Increase are, I confess, admirably
 well grounded. *The World is Fool enough in Conscience.*

S E C T. II.

IN his second Section, which he intitles,
A brief and summary Account of his
Temptations, Mr. *W*——d tells us, that
 the first Thing he was called to give up
 for God, *i. e.* *Methodism*, was his *fair Re-*
putation. This proved to him no very sore
 Tryal; for having, as it is supposed, had
 previous Notice that such a Forfeit would

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be

be exacted, he had prudently dispossessed himself of it *before-hand*, and so bilked the World of its expected Perquisite.

AFTER a severe Invective against the University of *Oxford*, wherein we are told how dreadfully that *once* faithful City hath played the Harlot, he introduces (Page 34) with the utmost *Deference* and *Respect*, the Name of Mr. C—s W——y; and a little further tells us, that he had the *Honour* of being intimate with his *honoured* Friend C—s W——y's Brother *John*, who was yet more experienced in the *Spiritual* Life, and was the Person who translated and published *Thomas a Kempis*. In Requital of this, and other Favours, the said Messieurs W——y do not fail, upon fit Occasions, to give Honour, Respect and Deference to the hallowed Name of G——e W——d; and to acquaint their Auditors with the prodigious Prowess made by his Virtues in the new World. This Practice of two Persons, giving each other mutual Applause, is aptly enough called *scratching*; and alludes to two mangy Hogs, whom we frequently see turn Arse to Arse, and scrub one another as by Consent. I ask the Gentlemen's Pardon for the
Homeliness

Homeliness of the Comparison; but the spiritual *Itch* of worldly Praise appears here so very *rank*, that I cannot possibly overlook it.

MY Author, hereabouts, also makes honourable Mention of *Nicodemus*, whom he tells us, he first imitated in his Cowardice, and then in his Courage; that he confessed the Methodists more publicly every Day, walked openly with them, &c. but I find when the Master of the College chid him, and threatned to expel him for his Behaviour, he was not such a *Nicodemus* as to persist in his Resolution, but promised, if it displeased him, he would act so no more; indeed, when the Master's Back was turned, the *Nicodemus* prevailed again, and he fell a swaggering and blustering what he would do, and did, it seems, *break* his *Promise* the first Opportunity. I mention this to vindicate and support Mr. W——'s Character, as a Person of Wisdom, and to show that, in Reality, he is not so much a *Nicodemus* as he would make himself.

Mr. W——d informs us (Page 36) that *Satan* was permitted, for very *wise* Reasons, to *sift* him like *Wheat*; and before this (Page 32) he promises, by the divine

Assistance, to give us an Account of the Manner how it was performed; but whether it be that the divine Assistance was denied him, or that the Thing some-how escaped his Memory, I no where find that he has been so good as his Word. I therefore think it my Duty to elucidate this, as well as other *dark* Matters, and to banish what Errors may have been conceived concerning it.

WITH a View to this, let me undeceive those *few*, who, I am told, understand it as figuratively meant of some severe Tryal he was to undergo, in order to a better Preparation for future Blessings: I have it in Commission to assure such, that they are totally beside the Cushion; and that the *sifting Business*, made mention of by my Author, is, as Multitudes can witness, to be interpreted exactly according to the *Letter*.

THE Implement made use of by *Satan* on this Occasion, since a proper Sieve could not be procured, was a very large *Wheel*; taken, as has been since discovered, from a Farmer's *Dung-cart*, near *Banbury*; in the Hollow of which the poor Sufferer being laid, he was hoisted into the Air, some
twenty

twenty or thirty Yards above *Carfax*, and there, in View of the whole City of *Oxford*, did the *Devil* sit, shake and tumble him about for two Hours together, that the most frozen Hearts have been melted with his Lamentations. It was in one of these *Searings* that Mr. *W——d* unhappily turning upon his Face, received that Detriment in his Eyes, from the raking of a rusty Nail, which has made a *Blinkard* of him ever since ; and takes off considerably from that *Grace* and *Comeliness*, which otherwise flows round his Person.

VARIOUS have been the Conjectures concerning the Cause that might induce *Satan* to treat a Person so ill who had been lately so dear to him ; some are of Opinion, that it was done merely for his Diversion, as Boys love to pinch Cats by the Tail, on purpose to hear them squawl. Others think it was by way of Punishment for some Disobedience towards him ; and, indeed, Mr. *W——d* says (Page 37) “ that *Satan* “ threatened to punish him if he discovered “ his Wiles.” But the more judicious affirm, the *Devil* being afflicted with the *Black Jaundice*, or some other evil Habit of Body, had made an Experiment of *W——d’s Pill* ;
and

and used the whimsical Exercise here described, by the Advice of his Physician, the better to promote and facilitate the Operation. Thus much is certain, that vast Quantities of *Asa Fætida*, or Devil's Ordure, was found scattered upon the Market-house, and Places adjacent; which, being sold to the Druggists of *London*, did great Damage to the *Turkey Company*, by considerably lowering the Price of that Commodity at the last Sale. The famous *Sieve* above-mentioned, is preserved in the *Musæum* at *Oxford* to this Day; and may be seen hanging between *Joseph's Coat*, and the very indentical Net with which *St. Peter* caught the miraculous Draught.

Mr. *W*———d's Uneasiness did not end here, for the *Devil* being his constant *Bed-fellow* at Night, and the *College Beds* of Size only for a single Person, there was a Necessity for their lying one upon another: *Satan* always made choice of the *upper Station*, which he occupied with such intolerable Weight and Pressure, that my Author has been more than once (Page 37) in eminent Danger of Suffocation. This I can assure the Reader, is matter of Fact; for his Bed-maker divulged to me, among
other

other Secrets, that she has frequently found the Bedstead broken down : And the poor Gentleman's Shirt, as well as the Sheets, so dismally tinged from the violent Suffusion of the Devil's Sweat, that it was impossible for any Dyer to make them blacker.

I cannot help saying, that it is a Scandal to this Nation, that in a Place ordained for the Education of its Nobles and best Men, a Gentleman should be so miserably streightned in this Particular, that he cannot oblige a *Male* or a *Female* Friend with a Part of his Bed, without being obnoxious to the Inconveniencies above-mentioned : And I do by these Presents, give it in Charge to the *Masters* and *Seniors* of Colleges in the University of *Oxford*, and to all others whom it may concern, that an immediate Remedy be applied to this Evil, by enlarging the Beds to five Feet for a Gentleman-Commoner ; and to four Feet and an Half for a Servitor : And if this my Ordinance is not complied with, within the Space of three Months from the Date hereof, I do assure them, their Betters shall hear of it.

ANOTHER Device, wherewith *Satan* was wont to divert himself at my Author's
Ex-

Expence, was the locking him up (Page 38) in an old Suit of Iron *Armour*, which had been thrown aside in the *College Garret*. Mr. *W——d*, I relate it with Tears, has been so braced up for whole Nights together, in this fantastical Confinement, that he has not been able to stir Hand or Foot. This brings to my Memory the comical Distress of the unfortunate *Sancho*, when he was armed against his Will, to deliver his Island *Barataria* from the pretended Enemy who had invaded it. And there is, further on (Page 43) an Account of his playing some *nocturnal* Freaks in *Christ Church Walk*, in Imitation of *Jesus's* being tempted in the *Wilderness*; which so exactly resembles *Don Quixote's* ridiculous Behaviour in the Mountains, after the Example of the Knight of the *poor Rock*; that a Stranger might be induced to think Mr. *W——d* had taken the Advantage of the present *War*, and plunder'd the *Spaniard* of those Conceits, the better to embellish his History: But I am so well acquainted with the Integrity of his Pen, and know the Sincerity of the Man to be such, that the Reader may depend upon it,

it, every Thing occurred to him exactly as it is *here* set down.

BESIDES the rugged Pastime above-mentioned, *Satan* has often raised himself Mirth, by scaring my poor Author, who is naturally very timorous, with wry Mouths and frightful Grimaces: The latter had conceived such dreadful Ideas of the Devil's Capacity this Way, that he was afraid to stir any where by himself, lest some *queer Phyz* or other should *pop out* upon him (Page 38) and frighten him to Death.

IN short, there had passed so much of this Kind of Merriment, and the Jest began to be so very strong, that Mr. *W---* at last smelled it out; and resolved to be insulted no longer. In order to this, he plucks up a bold Heart, and declares his Resolution to break with him, and enter into Engagements with the other Party. But *Satan* was resolved not to part with him so; *O how subtle is that wicked One!* he in an Instant, by a wonderful Dexterity in such Kind of Slights, transformed himself into an *Angel of Light* (Page 40) and thus became again his chief Confident and Director. Under *this* Shape, he imposed
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upon him, and played him off more egregiously than at first; and in *this* Shape does he continue to play him off at *this* Day : And the Infatuation is now so very strong, that it is impossible for him ever to break through it.

HE first began by making him fall out with his Victuals. He told him, that it was highly sinful to eat *at all* : but downright damnable to eat that which was *good* for any thing. (Page 39) *Plumb* Pudding, says he, is Poison for your *poor* Soul. *Apple* Pye, you may depend upon it, will sink you to *Barathrum*. By such Insinuations as these, he brought him to spurn at, and despise the *Gifts* of his *Creator*, and made him so peevish and sullen, that there was no bearing him.

MUCH the same Kind of Regulation was prescribed for his Apparel, &c. A lousy Pate was deemed *Humility* ; foul Linnen *heavenly Contemplation* ; Woollen Gloves, was *Grace* ; A patched Gown, *Justification by Faith* ; and dirty Shoes, was *walking with God*. In short, he taught him that Religion consisted wholly in *Nastiness* ; that Heaven was easiest attacked from a *Dunghill* ; and that the surest Way
for

for a Man to obtain it, was by his *Sloth* and *Sordidness*, to become a common *Nuisance* to the Earth. I am not ignorant, that though the infernal Delusion has still its full Influence over Mr. *W*——d in the General, yet has he been enabled, in these latter Days, by a particular Ray of *Divine Grace*, to open his Eyes in Relation to the last-mentioned Effects of it : And, I well know, that the *first* Cut at an *Eleemosynary* Meal is now as graciously accepted, and the *starched* Band and *Cambrick* Handkerchief as decently dilated by him, as by the most accomplished *Court Chaplain* of them all.

Though I have a large Field open for me for Discourse, and might show my Capacity in descanting upon the many Frauds and Indignities, with which my Author was daily persecuted by *Satan*; such as imposing upon him in his College Exercises, keeping him for half a Night together upon his Knees in the Cold, telling him he had a *new* Revelation, suffering a Woman to gull him of his Substance, with a silly Story that she was about to drown herself, and several other Matters, each of which is of Consequence enough to swell a

Folio;

Folio ; yet must I beg Leave to put off the glossing upon them at this Time, because I percieve this Dissertation to be growing apace towards its intended Dimension : And the Reader is besides, by this Time, so well acquainted with the Manner, in which the Actions and Sayings of my Author are to be read and understood, as to stand in very little Need of an Interpreter.

I must, however, take Occasion from Mr. *W*——d's Mention of *Sage* as a chief Part of his Diet, to observe, that his Followers do indeed imitate him in the *Use* of Vegetables, but not in the *Choice* of them. I remember, that placing myself one Day within Reach of his Voice, in order to procure a little Food for my *poor* Soul, there issued so rank and noisome an *Hogoo* of *Garlick*, from the Stomachs of the *Regenerate* that attended him (who, I believe, had all dined upon it) that the Air seemed to be wholly impregnated and infected therewith : Infomuch that, fearing the worst, I chose to make a precipitate Retreat into a purer *Medium* ; exclaiming with *Horace* in the like Distress,

O dura Messorum Ilia!
Quid hoc Veneni scavit in præcordiis?

Perhaps the loathsome *Effluvia* I am complaining of, may not prove so noxious to the *inlightened*, as to People merely of this World. *Garlick* or *Onions*, for they are all of a Family, may have some hidden Quality in them, tending to forward and assist the *new Birth*. And it is not impossible, but *Onions* may be found as proper a Sauce for *inward Feelings*, as for boiled Rabbits. If there is nothing in all this, I think my Author is very unjust, in not suppressing so *pernicious* an Aliment. For though he tells us, indeed (Page 31) that he himself thrives and gathers Strength from Persecution; yet is it not so with all the World. As his Exhortations are absolutely necessary for the Salvation of Sinners, Mankind ought equally to have the Benefit of them: And it is, I say, a deplorable Case, that a Person who has not the Constitution of a *Drayman*, must be reduced to the miserable Choice of being either *damned* or *poisoned*.

I am the more particular upon this, because having long entertained some Scruples, that the Practice of the *Law*, by which I have hitherto subsisted, is not the *honestest* in the *World*; and that the *Gospel* is attended with a far greater *Blessing*, and rather more *Profit*; I have, with an incredible deal of *Patience*, taken off the *Cream* from every *Religion* in the known *World* (which I find in all, to amount to One million, fifteen thousand and three) and have composed therewith a Kind of *Butyrum sacrum*, or Quintessence of all Religions; which I intend, if *Providence* permit, to begin to dispense to the Multitude, from the loftiest Eminence in *Greenwich Park*, next *May-day*: Timely Notice of which will be exhibited in the *Daily Advertiser*.

As I always endeavour to make a proper Use of other People's Errors, I shall open my Doctrine with a severe *Invective* and *Prohibition* against the *accursed Root* above-mentioned; and shall, at the *Winding up* of my *Sermon*, pronounce the terrible Sentence of *Excommunication*, against all who shall thenceforward offend in the Use of it: Being firmly resolved, that my
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Disciples and Followers shall as strictly abstain from *Garlick* and *Onions*, as ever those of *Pythagoras* did from *Beans*.

MOREOVER, as I have observed and pitied the Distress of the *remoter* Part of Mr. *W——d*'s Assembly, arising from the Interception of his heavenly *Sentences* by the Venders of *Geneva*, and other prophane Noises; I have provided also against that Evil: And intend to deliver my Oration thro' a *Stentorophonick Tube*, or Speaking Trumpet, which shall convey them distinctly for at least two Miles round me.

SOME small Amendment I purpose also to make in the Article of *Collecting*. Mr. *W——d*, I am sensible, was not sparing either of Threats or Intreaties, to induce his Auditors to disburse liberally: But I am resolved to bring the Argument yet nearer home to them; and to place two *sturdy* Disciples, the one bearing a *Sack*, and the other a *Club*, at each of the Park Gates; with Orders to knock down, without Remorse, any *hard-hearted* Wretch who shall refuse to be *charitable*.

AND as it has been found, that a great Number of well-disposed Sisters, whose
Hearts

Hearts were open to communicate some of their earthly Substance towards the Support of the holy Cause, have, either thro' the little Faith or Avarice of their Husbands, been disabled from doing it in Specie ; I very highly approve of the Expedient, lately found out by two Reverend Brethren, to remedy this Grievance, by suffering such to make their humble Offerings to their Mother, in Tea, Coals, Butter, Bacon, or whatever might most conveniently be purloined from the Family. I intend myself to pursue so beneficial a Project, and am now contracting for four large Warehouses, in different Quarters of the Town ; where my Mother will give constant Attendance, by herself or Deputies, to take in such Presents as shall, from Time to Time, be made her by my pious Friends and Well-wishers : The least of which shall be cordially accepted, though but a Pennyworth of Pins or an Hog's-pudding.

My Author closes this Section, with a second Parallel between himself and our Saviour *Jesus Christ* : In which I must confess, he has not quite so well acquitted himself as in that of the *Manger*. He tells us (Page 49) that having had a violent Fit of Sickneſs, which

which he calls a glorious Visitation, for seven Weeks, and having, one Day, used Things in vain to allay an uncommon Drought which had overtaken him; it was suggested to him, that when *Jesus* cried out, “ I thirst,” his Sufferings were near at an End: He therefore casts himself down upon the Bed, and cries out, *I thirst! I thirst!* and immediately recovered.

IT happens here, that endeavouring to draw a *Similitude*, he is betrayed by his old Acquaintance, who was *still* playing his Tricks with him, into a direct *Opposite*: For it is evident, that, having uttered those Words, our Saviour immediately gave up the Ghost; whereas Mr. *W—d* is, most unlucky for the Comparison, alive at this Day. *Lord! What is Man!*

S E C T. III.

THE Third Section treats of my Author's Life and Conversation, from the Time of his leaving the University, to that of his Ordination: which Space, containing

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taining Nine Months, may not improperly be called one continued *First of April*, since it was all spent in making of *Fools*. As my Author sojourned at *Gloucester* during this Interval, it is *there* that his Talent was chiefly exerted : And his first Experiment, he tells us (Page 51) was upon one Mrs. *W*—— to whom he had formerly read Plays, *Spectators*, *Pope's Homers*, and such like trifling Books. This Gentlewoman he had very little Trouble with ; he found her full as *weak* as he could have wished ; and she became a *Fool* at the very first Bidding.

THUS encouraged, he thought he might enlarge his Sphere of Action, and accordingly opened a kind of Academy, or *Fool's Paradise* ; to which all the *Woodcocks*, in and about *Gloucester*, resorted. Here Mr. *W*——d delivered publick Orations in the Praise of *Ignorance* : And demonstrated the Virtue and Necessity of thinking and acting contrary to *common Sense* and *Reason* ; and though his Followers were but very young People, he made a Shift to gain a great many Profelites ; who, as Fools always are, had quickly, he tells us, the *Honour* of being despised.

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THE Success he met with at *Gloucester*, made him imagine that *Bristol* being much more populous, might afford him a yet better Harvest. Thither therefore he repaired with all convenient Speed ; but soon found he was mistaken. The good People there were upon their *Guard*, and would not so easily be *taken in* : Insomuch, that during his three Weeks Residence, he made a Fool of only one poor young Woman, who unhappily fell in his Way, as he was walking to an Alms-House to visit his Aunt.

BEING returned to *Gloucester*, he applied to Business more industriously than before ; and he is not ashamed to own, that, to redeem lost Time, he bambouzed an *aged* Woman, turned of Sixty (Page 56) who having parted with her *Senses*, resigned also, some little Time after, her *Life*.

I would not have the Reader imagine that my Author could afford to make such a Number of Fools for *nothing* : Let him look into this Section, and he will perceive that the Art of *collecting* is to be traced back even to this Time ; and that Mr. *W—d* was then, as now, most plentifully subsisted by *Fool's Pence*.

HAVING thus made Fools of a Multitude of People, it at last came to his Turn to be made a Numbskull of himself : For having offered Rewards to one *Pebworth*, and several others in *Gloucester* Gaol, on Condition of their becoming Fools, the Fellows took the Money, and got themselves released by it ; but so cheated the poor Cully in his Hopes of their Conversion, that he ingeniously confesses, not one of the Prisoners was effectually wrought upon, *i. e.* *Stupified.*

S E C T. IV.

THE last Section proved to us but a barren one ; and I fear that this will not be much more fruitful : It being nothing but an Account of my Author's Preparation for Holy Orders. We read (Page 60) that he had all along entertained high Thoughts of the Importance of the Ministerial Office ; and accordingly we find him, for some Pages, in sad Perplexity lest he should be induced to take it

it upon him unprepared. The first Question of the Ordination Office, “ Do you
 “ trust that you are inwardly moved by
 “ the Holy Ghost to take upon you this
 “ Office and Administration ? ” used to
 make him shudder again. The Shyness of
Moses on the like Occasion ran much in his
 Mind. He has prayed himself into Agonies,
 when under Convictions of his Insufficiency
 for so great a Work. And though an old
 and worthy Minister of *Christ* told him,
 that if *St. Paul* were at *Gloucester*, he
 believed *St. Paul* would ordain him ; and
 himself had Reason to think that God was
 angry with him for his Obstinacy, yet
 could he not be in the least prevailed upon :
 But continued thus hampered, and intangled
 in his Doubts, and his Diffidence, till,
 as the excellent *Phillips* has it,

in Form
Of Money, Pallas set the Captive free.

For in the Midst of all his Troubles, he one
 Night dreamed, that he had a Conference
 with the present Bishop of *Gloucester* in his
 Palace : And that his Lordship gave him
 some *Gold*, which seemed to sound again in
 his

his Hand. This, he tells us, was a previous Notice from God, that he intended very shortly to bring him acquainted with the *Bishop*. Nor did this *golden* Dream ever leave him, till it was verified, and brought to pass, in the Bishop's sending for him by a Verger, taking him by the Hand, commending his Behaviour, offering to ordain him whenever he pleased; and, what crown'd all, making him a Present of Five *Guineas*.

O the miraculous Power of Gold ! what neither the Importunity of Friends, nor even the Fear of *God's Anger*, could effect, was in an Instant brought about by the irresistible Force of that *omnipotent* Metal. Accordingly; after this, we hear of no more Scruples ; all Squeamishness immediately vanished. The Motion of the Holy Ghost was now *indisputable*. The Ordination Office had nothing so terrible in it. *Moses* was no longer a Pattern for us. And, in Despite of our Youth, Agonies, Cryings, Fears and *Convictions of Insufficiency*, we resolve to fight no longer against God ; but to accept of the important Office with the very first Opportunity. And see how admirably *St. Paul* too, who was inclined to
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take Part against us, is, on a sudden, insisted in our Service; but very lately that Apostle said, “ *Not a Novice, lest being puffed up with Pride, he fall into the Condemnation of the Devil;* ” that harsh Note is now changed to the following more tuneable Strain, “ *Let no one despise thy Youth.* ” Far be it from me to insinuate any Thing to the Disadvantage of *St. Paul*, whom I very highly respect and reverence. I am well aware that no Part of the five *Guineas* fell to his Share; but it is greatly to be feared, that some who are not so well versed in the Use and Interpretation of the Scriptures, as *Mr. W——d* and myself, will take it in their Heads, that this Affair was not wholly transacted above Board.

I have dwelled the longer upon this, with Endeavour to wipe away some Part of the Aspersions, which the Reverend, in general, have cast upon my Author; namely, that he is an Enthusiast and Scismatick. I have done my best to show them, that he has not departed from the *Practice* of the *Church* so far as they would imagine, at least, that whatever heretical Notions he may have since imbibed, his Entrance into
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the Ministry was from *Motives* truly *Orthodox*.

IN this, his last Section, Mr. *W—d* does Justice to the Memory of that *great* and *good* Man Sir *J--n P--l--s*, a great Incourager of the *Oxford* Methodists; who was pleased, upon the bear Hearsay of his Virtues, to settle Thirty Pounds a Year upon him, on Condition he resided at the *University*. Many Readers, by joining false Ideas to the Epithets *great* and *good*, have been strongly puzzled to ascertain the Species of the above Gentleman's Excellencies; and there has been old thumbing of Histories and Records, to find out whether the Knight's Heroism were of the civil or the military Kind. I should think that the Perspicuity, with which my Author has delivered himself on this Head, could admit of none of these Doubts; and that it is plain, his Worship had found out a shorter and more certain Way to Glory, than either of these. For as it is written (Page 65) that every Gownman's Name is *Legion*, and the converting one of them is the same as converting a whole Parish; could he give a fairer Instance of his Greatness, Goodness, *Wisdom*, &c. than by paying Mr. *W—d* to

to continue amongst them. This was certainly a prodigious Improvement in the Traffick of *Soul-saving*, and it is wonderful to observe, what a deal is gained in thus purchasing by the *Gross*: for if we allow the Reverend *Labourer* but Thirty *Profelites* in a Year; which, considering his Industry, is very moderate, and compute the *Parishes*, on an Average, at Five hundred Souls each; Sir *J--n* had, for his Thirty Pounds, a certain annual Return of no less than Fifteen thousand Souls; which, I think, is somewhat better than *two a Penny*.

I am under some Apprehensions lest this excellent and well-concerted *Scheme* should any way be pirated from the worthy Family it belongs to; and I advise the Person who is at the Head of it, to make no Delay; but to apply immediately for a *Patent*.

My Author (Page 72) appears in a dreadful Panick, lest many who might peruse his incomparable Tract, should, thro' Ignorance, Prejudice and Unbelief, contradict and *blaspheme*. Behold me also moved by the same pious Concern; and therefore labouring, as far as my poor Power extends, to set those momentous

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Truths

Truths in so fair a Light, that it will be next to impossible to mistake them. I hope that what I have offered, will be sufficient to enlighten the Ignorant, convince the Prejudiced, and turn the Hearts of the Unbelieving so far, that there will be but little Contradiction to the Memoirs in Question; and less *Blasphemy* against the *divine* Person who penned them. If, my dear Reader, thou judgest that there is any Share of Merit in the Pains I have taken to fabricate this short, tho' valuable, Dissertation; so, I willingly transfer it all to the Gentleman's Account, for whose Service it was undertaken. If thou shalt imagine that Praise is due to him, by whose Endeavours thou art brought out of Darkness into Light, render the full Measure of it to the Person by whose *Writings* I have been *inspired*. Not unto me, Reader; not unto me, but unto the Reverend Mr. G——e W——, be all the Glory!

CON-

CONCLUSION.

I Must here inform the Reader (since I have omitted to inform him before) that there was a Necessity agreeable to the present Practice of parcelling, to divide our Work into two Parts; this, which is the first, contains, *Annotations on my Reverend Author's Conversations and Intrigues with the inferior Spirit, or the Devil.* The other will be *A Commentary upon his Dealings with the superior Spirit, or God*; as also, An Account of the great Benefit which the World has recieved therefrom, tho' had not the Impatience of the Town, as it were, torn the Treatise untimely out of my Hands, I should certainly have thrown the Whole into one Book, as well for that I have a kind of secret Antipathy to second Parts, as that I would gladly have saved the Reader the Expence of a further Impression; notwithstanding, he need not be much affected at the Miscarriage of my good Intention, because having compleated the first Part in three Days, I have been already three Months pondering and collecting Materials for the second, and tho'

I have spent much Sweat in extending and eking out my Matter to its utmost Tether, I have yet been able to compose no more than *half a Page*; whence I am induced to conclude, that the *whole second Part* will be comprehended in so *narrow* a Compass, as to be purchased by him at the munificent Rate of *One Half-penny*.

THIS being effected, my Resolution is to lay aside my Pen till another Set of *Dealings, &c.* which my Author has given us Leave to hope for, shall again call it forth to its devoted Service. I am by this Time fully convinced, that Providence has wholly designed it to be a faithful Attendant upon that of Mr. *W—d*; that Gentleman and I being unquestionably created for each others Use and Benefit; he to *publish* the profoundest *Mysteries* in the World, and I to *expound* them.

As to the *Charity* which we shall be enabled to extend through the Profit of our Publications, that of Mr. *W—d* should seem indeed to be the more general; since we are informed by his *Printer*, that he writes for the Benefit of many Orphans: Whereas I have transferred the Advantage of this Piece, to only one poor Relation

of my own, who has a large Family. But if we shall consider how much the putting forth of this my Treatise, will promote the Sale of my Author's, by the many curious or incredulous Readers, who may be desirous of examining and proving the one by the other ; it may be said, that I also have written for the Benefit of the *Orphan-House*, and truly, the Reason I just now mentioned, joined to another yet *more* cogent, put it beyond Dispute, that the poor Children in *Georgia* will be as large Gainers by my Publications, as ever they were by those of Mr. *W——d's*.

I have, after my Author's Example, directed my Printer to be very liberal of his *Italicks* in the composing this Fragment for the Press ; that the Archness, with which it is so plentifully stored, may be obvious to the most ordinary Observer ; being unwilling that a single Syllable, which has the least Pretensions to Ingenuity, should pass without its *Emphasis*. I have also contracted with him to print it in a large Letter, to leave a capacious Margin, and to begin to number his Pages from the very outward Covering, that we may, by these Arts,

Arts, eke out our Work, if possible, into a *Twelve-penny Pamphlet*.

SOME, to whose Judgment these Pages have been submitted, have signified, that I went a little too far in asserting that *Satan* still continues under the Form of an Angel of Light, to guide and direct my Author thro' the Course of his Undertakings: But let the whole World determine whether I have not, even in that, done him the most strict and impartial Justice. Who but *Satan* could advise him, that there was no Religion in our going to Church? Doing Hurt to no one? Being constant in the Duties of the Closet? And giving Alms to our poor Neighbours? Who but *Satan* could induce him to strol about the Fields like an *Ignis Fatuus*, and entice poor Artificers to neglect their Employments and follow him in Pursuits of new Lights and new Maggots, whilst their *Creditors* remained unpaid, and their *Families* starving? Was it not the *Devil* himself who put it in his Head to rake into the Ashes of the Dead, and load with injurious Titles, that learned pious Prelate and Pattern of all Virtue, the most excellent Arch-Bishop *Tillotson*; terming him no better than a Jew, an Infidel

fidel and a Mahometan ? And was it any other than the *Prince of Devils* who tempted him to insult and revile, in the publick Papers, the unknown Author of that divine Composition, called, *The Whole Duty of Man* : A Composition, allowed by all wise and good Men, to be next to the Bible : the most compleat System of Christianity that ever appeared in any Age or Country ? In short, I believe it is past Dispute, that it is the *Arch-enemy* of Mankind who first framed in him these monstrous Delusions ; who has since given him Strength to carry them on ; and who, I most heartily pray, may not, in the End, give him the full Reward of his Services.

THE same Persons were of Opinion, that I had not done strict Justice to the Merits of the Reverend Messieurs the *W—s*, in styling them in my Introduction, only the Imitators of Mr. *W—d* : Seeing, say they, that Gentleman acknowledges them (Page 32) to be under God the spiritual Fathers of most of the Methodists. But if they will be pleased to turn over to Page 56, it will be there seen, that my Author himself was the principal Propagator, if not the Inventor, of the Doctrine of Justification

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on by *Faith only* ; which, I insist upon it, constitutes him a compleat *Original*.

I was going to lay down my Pen without taking Notice of the divine Hymn at the End of Mr. *W——d's* Book ; which Neglect, that Gentleman would surely never have forgiven. This has been applauded by the Party for the very best Thing that ever was produced of the Kind ; and the pretended Reverend Author has received Praise for it from the People of the first Sense. I confess it, indeed, to be an excellent Piece ; it was composed by the inimitable *Addison*, who knew not how to write any thing indifferent ; and was pilfered from that *trifling* Book, called the *Spectator*, Vol. 6. N^o 453.

I have heard it is a Practice among professed Horse-stealers, the better to conceal their Knavery, to disguise the Beasts they have stolen, by cutting off their comliest Parts, as Ears, Manes, Tails, &c. and that some of them are so dexterous this Way, as to deceive the very Owners themselves. Mr. *W——d* having had his Education in an *Inn*, could not but have some Knowledge in this Art ; and he has exercised it upon the Poem before us, in leaving

ing out some of the best Stanzas of it, and altering others so badly, that the Composition is very much defaced: Nevertheless, a true Judge will not be deceived; the Features of Mr. *Addison* are so strong, that an old Acquaintance cannot but know them again, tho' *mangled*.

I am now no longer at a Loss for the Reason which induced my Author to decry the *Spectator* (Page 51) as a *trifling* Book: I was once inclined to think, that it was for want of a Genius to comprehend its Beauties; but I ask his Pardon. It appears rather to be a Master-piece of Policy, thus to forbid his Votaries the Inspection of a Book which he had set aside for his own Use; and from which he imagined he might, by this *Stratagem*, continue to plunder with Impunity.

SINCE, however, Mr. *W——d* has a Taste for Lyricks, and seems so highly fond of a Ditty, I must not leave him quite without one; but will make bold to borrow the following from the ingenious Author of *Hudibras*; than whom, no Man in *England* was deeper read in the Heart of an holy Hypocrite or Pretender to Inspiration. As it is almost a Century since Mr.

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Butler

Butler wrote, the Reader must expect to find some Difference between his Fanatick and mine ; tho' the Distance of Time considered, it is wonderful to observe how nearly they agree. I have taken the Liberty to substitute a few Lines in the room of those which mention the Dress, Ornaments, &c. of the then Priesthood ; as also to change here and there a Word to make it more correspondent to the present Occasion : In doing of which, I have used my Endeavour to keep up to the Stile of the Original.



THE
FIELD PREACHER.

To the Tune of the *Queen's Old Courtier.*

I.

WITH Face and Fashion to be known,
With Eyes all white and many a Groan,
With *Arms outstretch'd* and sniveling Tone,
And Handkerchief from Nose new-blown,
And loving Cant to Sister *Joan*.

*'Tis a new Teacher about the Town,
Oh! the Town's new Teacher.*

II.

With cozz'ning Whine and hollow Cheek,
To get new Gatherings every Week ;
With paltry Sense as Man can speak,
Who cracks of understanding Greek ;
With Hems and Hahs, when Stuff's to seek,
'Tis a new Teacher, &c.

III.

With hallow'd Cricket high erecting ;
 With knock-down Zealots round protecting,
 And Weavers Garlick-breaths infecting ;
 With Rogues that rob and call't collecting,
 And Satan with soft Hand ejecting.

'Tis a new Teacher, &c.

IV.

With Tap-house Breeding and Intrusion ;
 With Scripture Saws for Elocution ;
 With *Calvin's* Methods and Conclusion,
 To bring all Things into Confusion,
 And far-fetch'd Sighs for mere Illusion.

'Tis a new Teacher, &c.

V.

With Threats of absolute Damnation ;
 But Certainty of some Salvation,
 To his new Sect ; not every Nation ;
 With Election and Reprobation,
 And with some Use of Consolation.

'Tis a new Teacher, &c.

VI.

With Troops expecting him at Door,
 To hear a Sermon and no more ;
 And Women following him good Store,
 With great gilt Bibles to turn o'er,
 Whilst *Tom* writes Notes as Bar-boys score.

'Tis a new Teacher, &c.

VII.

VII.

With great pretended spiritual Motions,
And many fine whimsical Notions ;
With blind Zeal and large Devotions ;
With prating to the Mob and raising Commotions,
And poisoning the People with Geneva Potions.

'Tis a new Teacher, &c.

VIII.

With a Faith to believe and not contend on't,
That scorns vile Reason should attend on't ;
With Sisters to admire and depend on't,
And what their Husbands earn, to spend on't ;
With † Gibbet and a Psalm, to type the End on't.

'Tis a new Teacher about the Town,

Ob ! the Town's new Teacher.

† The Prospects of Kennington Common much affected
by Mr. W———d and his Party.

F I N I S.



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117

With great propriety to the
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